Banl
STC 16750

LACHRYMÆ Londinenses:

OR,

LONDONS LAMENTATIONS and TEARES.

Bod STC 16753

LACHRYMÆ *Londinenses:*

OR,

LONDONS LAMENTATIONS and TEARES.

In this Treatise is contained;

LOndons *Lamentations and Teares; wherein varietie of matter of that Subject is contained and discussed.*

A Mappe of the Cities Miserie, &c.

A Christian Expostulation and Admonition to such as fled, &c.

Priuate Prayers;

A Prayer of Thankesgiuing vpon the decreasing and ceasing of the said Sickenesse.

A feruent Prayer to bee vsed by Londoners *in time of and during the Contagious Pestilence.*

A Zealous Prayer to bee vsed by Londoners *that fled from the Citie; and others in the Countrie, during the Contagion.*

A Prayer for our gracious King Charles.

A Prayer for Queene Mary, *our Kings Wife.*

A Prayer for Frederick *and* Elizabeth, *King and Queene of* Bohemia., *and their hopefull Children.*

A Prayer for the Lord Maior, the Sheriffes and Aldermen, of London.

A Prayer for the Counsell of Warre, established by Act of Parliament.

A Prayer for his Maiesties Nauy-Royall, the Forces and Admirall, now at Sea.

A briefe Prayer for priuate Persons in tempestious Weather.

A briefe Prayer for our afflicted Brethren, whersoeuer.

A briefe priuate Prayer, for preparation to the publike Fasts, Whether in Citie or Countrie.

LACHRYMÆ Londinenſes.

OR,

LONDONS TEARES AND LAMENTATIONS,

for Gods heauie Viſitation of the the Plague of Peſtilence.

WITH,

A Map of the Cities Miſerie:

Wherein may be ſeene,

A Iournall of the deplorable eſtate of the Citie, from the beginning of the Viſitation vnto this preſent.

A Chriſtian Expoſtulation and Admonition to ſuch as fled out of the Citie.

Wherein is ſhewed;

Magiſtrates, that haue the care of the Common-wealth.
Miniſters, that haue the care of Mens Soules,
Phyſicians, that haue the care of Mens Bodies,
} May not flee in time of the greateſt Contagion.

Whereunto is added,

A Prayer of Thankſgiuing vpon the decreaſing of the Sickneſſe, and other feruent and zealous Prayers, appropriated to the preſent penſiue times, for priuate Perſons.

The like not yet Publiſhed.

LONDON,
Printed for *H. Holland* and *G: Gibbs*, at the Golden Flowerdeluce in Popes-head Ally, 1626.

THe Reader may take knowledge that this Treatiſe was penned about the mids and heat of this *Great Sickneſſe*, now through Gods mercy ſo much aſſwaged: and it ſhould haue beene publiſhed aboue ſixe Weekes ſince, but could not till now, by occaſion of ſome accidents. Read all, or read none: and in reading, rectifie theſe few *Errata* that haue paſſed the Preſſe:

Page 3. line 32. for *preſence*, read, *perſon*. pag. 5. l. 13. for *Debrees*, r. *Decrees*. p. 11. l. 24. for *of a*, r. *of the*. pag. 12. l. 9. r. *reduce to*. p. 14. l. 19. r. *Rabſhakeh*. p. 29. l. 25. r. *about*. pag. 30. l. 30. for *our*, r. *their*. In marg. p. 25. for *Dent*. 1. r. *Exod*. 18.

TO THE RIGHT HONOVRABLE, IOHN GORE, Lord Major; ROVVLAND HEYLIN, and ROBERT PARKHVRST, late Sheriffes, and now Aldermen, of the *famous (though forlorne) Citie of* LONDON.

TO You, and to Yee three alone (Right Honorable, and right Worſhipfull) prime Guardians of this his Majeſties Imperiall Chamber, *am ſ bold to commend theſe enſuing Lines* (Proſopopæia) *of the* Lamentations *and* Teares *of this whilome flouriſhing, now forlorne* Citie: *the which ſ (whoever I*

am, an vnworthy member of the said Citie) haue Compiled, not without many salt Teares, and in the Meditaions of mine owne Mortalitie; when as so many Thousands haue falne, dayly and weekely, on my Right hand and on my Left: And what am I (a seely Worme and no Man) that should bee left aliue, amids the Thousands that haue falne, to relate the sad Story hereof? But, it is the Prouidence of God *it so should bee: By him Kings doe Reigne; and by him also subordinate Magistrates doe Gouerne: By him, I say, and by his especiall Prouidence, doubtlesse, You my Lord* Maior, *and Yee Mr.* Sheriffes, *(all three Professours of Religion) were Chosen and Sworne for this Yeere; a Yeere full of fatall and memorable Accidents; the ending of a mightie and prudent King, the beginning of a mightie and prodigious* Plague,

(*besides*

besides the marriage of a mightie King, and the setting forth of a mightie Nauy,) such an one, *as no Age, no Record, no Chronicle ever mentioned the like, within this our faery Land, in this our famous Citie: I pray* GOD *the Countrey and whole Land doe not drinke of the same Cup: Yea, Lord, if it bee thy will remoue this Cup from this Citie, from this Land.*

So as, to this present Plague of Pestilence, all former Plagues were but pettie ones, as I may say: This, to future Ages and Historiographers must needs bee Kalendred the Great Plague. *I must acknowledge also, that by* GOD *wee liue and moue and haue our being: But, Right Honorable, and right Worshipfull, by your Residence and religious Discipline, wee that remaine in this desolate Citie haue liued*

in

in greater safety: for had you not beene with vs, wee had beene in danger to haue had a further Plague added; our Throats cut and to bee despoyled of our Goods, by a certeine Rout of Rascals that continually lie lurking and hunkering about this Citie: as I haue further demonstrated in the ensuing Treatise: For the which, your indefatigable labour of Loue, *Care, and constant Residence, what should my poore selfe say? but, for a farewell now at your going forth,* The blessing of him that dwelt in the Bush *bee with you and yours evermore:*

And so I humbly take my leaue of your Honour and your Worships.

Octob: 27. 1625.

TO THE READER, whether in CITIE or COVNTRIE.

BEloued READER, (whether Christian, Courteous, Gentle; either, or neither.) If you expect in these ensuing Lines any scarce credible or feigned matters of wonderment, made in some Tauerne or on some Ale-bench, to tickle your Eares and helpe you to sing Care-away, you will be deceiued: for there are enow, if not too many such like Spuriall Pamphlets, which the Presse hath of late already spewed out, (Broods of *Barbican*, *Smithfield*, and the *Bridge*, and *Trundled*, *trolled* and *marshalled* vp and downe and along the Streets; and haply the Countries also:) and certes (ex-

cepting one ingenious and ingenuous
Vox Civit. Writer lately extant, and publiſhed ſince this Tract was penned,) they are mad Mountebankes that dare venture to vent their Quackſaluing Conceipts, to mooue mirth, in time of a mightie Mortalitie, and when GOD and KING calls for Mourning; The very Title of this *Tract* is *Teares*; the *Subject*, *Sad*; the *Matter*, *Mournfull*; in *a ſorrowfull Seaſon*; in *a perplexed Place*: All true, and really too true: If it were the will of GOD, would it were not ſo: Yet all is heere related by way of Meditation, and but generally: particular Sad and Mournfull accidents, I doe but touch, though I know many: For example, of whole Families ſwept away by the beſome of GODS Deſtroying Angell; ſome conſiſting of 5. ſome 6. ſome 7. ſome 8. ſome 9. and 10. perſons in a Familie; and none left to lament the loſſe of each other: nor any lawfull Inheritour left, or hardly to bee heard of, to lay clayme to the Goods and Eſtate remayning: and if any ſuch found out, how ſhie and

feare-

fearefull to enter and take poſſeſſion of the ſaid Goods? I know, I ſay, the names of ſuch Families, the places where they dwelt: yea, and Nurſes, and ſuch like keeping-Creatures going away with the beſt part of ſuch Goods as are left in the Houſes: whiles Friends and Neighbours hearken after the right Inheritours. And who is there remaining in this Citie, that hath not a ſhare in the knowledge, more or leſſe, of this Tragedie, of thoſe that are dead from vs? Now, for our *Londoners* that fled from vs, their enterteinment in the Countries about vs, and in the ſeuerall Shires of this Kingdome, I muſt leaue you to thoſe forced and farced, if not feigned, Relations before ſpecified: or rather to their owne Reports by their Letters, and at their returnes: bad enough, and too bad, I partly heare it hath beene: for which the Countries hard-heartedneſſe to Citizens extended my Prayer ſhall be, that God haue not a ſcourge in ſtore for them.

And

To the Reader.

And so not to trouble farther with Preface, I referre and commend you to more purpose, to the ensuing TREATISE.

Vale & fruere.

MATER LONDINIA
deplorat, filijs Civibusq; suis.

I Must begin with the Prophet *Jeremies* Complaint and wish: *O that my Head were Waters, and mine Eyes a Fountayne of Teares, that I might Weepe day and night*, for the manifold Sinnes of my Children the Citizens and Inhabitants of LONDON, and for the heauy hand of GODS Plague of the Pestilence thereon, for the same: I *London*, that haue beene styled by Strangers, *Emporium celeberrimum totius Orbis*; *The most famous Citie and Market-place of the Whole World*. By others styled, *Trinobantum*, 1. *Troynouant* or *New Troy*: by others, *Augusta*, 1. An Imperiall Citie, by all, euer held, *Camera Regis*, 1. The *Imperiall and Royall Chamber of the Kings of this Nation*, the *Metropolis of this Land*. I, I say, that euen the other day, was graced with my *Royall Soveraignes Presence*, and with my Sister *Westminsters* helpe, I contayned not onely the Courts of Iustice for the whole Kingdome, but the high Court of Parliament also, the Representatiue Body of this whole Kingdome: I *London*, I say againe, that yesterday also enjoyed all my Children the Citizens their presence, with free Commerce, Merchandizing and Trading with all Jer. 9. & 1.

Merchants of Chriſtendome; yea, I may ſay, of the whole World, am now become the moſt forlorne place of the whole Kingdome: For, by reaſon of the Contagious Infection of the Peſtilence raigning within my Circumference and about my Skirts; Firſt, my Gracious Soueraigne hath forſaken me, and high time it was, (conſidering the diſaſterous accident in his Majeſties Houſe at *White-Hall*) that his Sacred Majeſtie ſhould abandon mee: for his Majeſties Life and ſafety is more worth than many Millions of others his Subjects:

Yea, { *Heavens grant his happie dayes may neuer end,*
{ *Sith on his Life Millions of liues depend.*

But, I haue not onely loſt his Preſence, but the preſence alſo of all the Nobilitie, and Gentry of this Land: alſo the Termes and Courts of Iuſtice haue ſuffered interruption by reaſon of my Viſitation: the High Court of Parliament adjourned and remoued farre away from me: but all this I muſt confeſſe not without juſt cauſe. That which grieueth me moſt & addeth to my Affliction, is, my natural Children the Citizens, all the wealthier ſort, who haue ſucked the beſt ſap of their Eſtates from my Breaſts, haue abandoned me in my greateſt Affliction; and whom haue they left, but the pooreſt ſort to defend and ſupport me? And although I will be more charitable than to cenſure all ſuch as fled from me: For, I hold it lawfull in time of Infection for men to leſſen their Houſes and remoue themſelues and their Families with moderation: Yet as a Learned man hath lately counſelled them, they ſhall giue me leaue to aduiſe them in the ſame words; *Let not rich Citizens by fleeing (vnleſſe they likewiſe flee from their ſinnes) thinke to eſcape ſcot-free: So long as they carry their ſinnes with them, the Lord will finde them out, and his hand will reach them whereſoeuer they are.* And I adde thus much.

For mine owne part, although I will not deale ſo harſhly with

with you as St. *Iohn* the *Baptiſt* did in the Goſpell, in another caſe, with the Multitude, in theſe words : *O yee generation of Vipers, Who hath forewarned yee to flee, &c.* Yet becauſe I your Mother haue to deale with a Multitude alſo, let me aduiſe with you my Children in a milder manner, *O yee Generation of Citizens, (beloued Londoners) Men, Fathers, Brethren, (yea and Siſters too) tell mee, Who hath forewarned you to flee from the Vengeance of the Peſtilence ?* Yee may call to minde that Gods Plague of the Peſtilence is called in Holy-writ, the *deſtroying Angell*, and I muſt tell you that *Angels* haue Wings, and can flee faſter than any of your Coaches can hurrie, or your Geldings can gallop ; And doth not wofull experience tell you already ſince the beginning of this Viſitation of the Peſtilence, that ſome of you hauing ſent your beſt-beloued before-hand into the Countrey : (as Wiues, Children) meaning to follow after your ſelues, and thoſe your beſt and deareſt beloued haue beene infected with the ſame Sickneſſe before you could come, and ſome againſt you came vnto them : and others of you haue beene your ſelues arreſted and ſurpriſed with the ſame before you could follow : How ſay you ? Is not this true ? And was not, I ſay, the *deſtroying Angell* quicker therein than either you, your Coaches or Geldings could bee ? I ſay vnto you therefore againe, as I ſaid before, (and I ſpeake to all ſuch as flee hand ouer head without taking counſell of God, &c.) *Who hath forewarned you to flee from Gods Vengeance ?* Firſt, what warrant haue you to flee ? And I come vnto you more particularly, Art thou a Magiſtrate ? Shew me thy warrant to flee, and who ſhall ſupply thy place to ſee Iuſtice executed ? Art thou a Priuate man, rich and wealthy ? who ſhall relieue the Poore in thy ſtead ? Peraduenture thou wilt anſwere me, that though thy preſence be abſent yet thy Purſe is preſent : and if ſo thou canſt ſay, and ſay truly, it is well. But alas, how many ſcore I might ſay Hundreds of you haue gone ; nor leauing nor ſending any ſuccour for the Poore ? Inſomuch, that I may ſay, yee haue

left in a manner none but the Poore to relieue the Poore? 1. The poorer and meaner ſort of Houſe-holders (many whereof haue need of reliefe themſelues) to relieue poore, aged, impotent, blinde, lame, ſicke and diſeaſed people: who daily die in the fields and ſtreetes for want of ſuccour and ſuſtenance.

Our Calamitie extendeth yet further: For we that remaine in about *London*, being, for the moſt part, but poore I ſay our ſelues, and men of meane eſtates; ſome of vs hauing had our Houſes viſited, and ſo ſhut vp for a long ſpace; and others of vs taking no money at all, neither for our Wares nor worke, the whole Countrie and Kingdome in a manner baulking vs, and refraining to ſend or buy any Wares of vs: and all this while, wee hauing our ſelues, wiues, children and ſeruants to care for, and to maintaine, and beſides ſitting at great Rents, (yea, and many of vs hauing vnmercifull Landlords,) and hauing no Rents nor Reuenewes our ſelues, nor other meanes to helpe vs, beſides our manuell Trades, Occupations, and Shopkeeping. All which conſidered, was not, and is not our caſe lamentable?

And as a further Addition to our preſent Affliction; There are a Generation of Iuſtices of Peace, who deuiſed an vniuſt and vnpeaceable way to famiſh vs that remained; For, firſt, they hindred our *London* Butchers to come into their adjacent Townes and Hamlets to fetch Cattell, for our food: Secondly, they made Decrees, Orders, and Inhibitions, which they cauſed to be read publikely in Churches, (and this their fact, becauſe publike, will purchaſe either fame or infamie to poſteritie:) that our Market-folke of the ſame Townes and Hamlets be reſtreyned, vpon penalties, to bring vs into *London* freſh Victuals, (as Mutton, Veale, Butter, Egges, and the like,) for our Moneyes; whiles they themſelues drinke their Wine and ſtrong Beere in Bowles, (little thinking on the Affliction of *Ioſeph*,) follow their ſports; as Hawking, Hunting, Gaming, Bowling, and the like; and faring deliciouſly euery day: but let them

them take heed it fare not with them hereafter as it did with the rich Glutton in the Goſpell. (who certes was a Countrie Iuſtice of Peace) for this their inconſiderate Crueltie: Inſomuch, that were it not for the wonderfull prouidence of God, who feedeth the Rauens, yea, all the World (beyond the comprehenſion of their groſſe capacities,) many thouſands in and about this Citie that remaine, might haue famiſhed and ſtarued. I doubt not but after this great Mortalitie, ſome of vs ſhall ſuruiue to make our complaint vnto his moſt Excellent Maieſtie of this their cruell Plot; but I doubt they will not eaſily anſwer it. The Prophet *Iſaiah* hath a ſhrewd ſentence againſt ſuch vniuſt Iuſtices: the words are theſe, *Woe vnto them that decree vnrighteous Decrees, and that write grieuouſneſſe, which they haue preſcribed.* Iſai. 10. & 1. And howſoeuer, becauſe they cannot reſtraine vs from Charitie; We will and doe with our Sauiour Chriſt, pray, *Father forgiue them they know not what they doe,* and with holy St. *Stephen, Lord lay not this (Crueltie) vnto their Charge.*

And now let me your Mother come, and condole with you my Children the Citizens, and Inhabitants that remained in and about the Citie; reſoluing to endure the heat of the Day of Gods Viſitation: and againe, I wiſh the Prophet *Jeremies* Wiſh: For, goe we into the Suburbs, what doe wee heare but lamentable voyces and cryings of the viſited Poore? *O we are ſicke, and we die, Wee periſh, for Want of reliefe, meanes, and looking to?* goe wee into the Fields- here lies one ſicke and fainting with the ſame crie as before, there lies another dead: Come wee backe into the heart of the Citie, in one houſe ſits one lamenting, *O I haue loſt my deare Wife and fellow helper, dead of this heauy ſickneſſe:* in on other, *O I haue loſt my deare Husband, the ſtaffe and ſtay of my life, and of my Childrens:* in an other, Father and Mother lamenting the loſſe of their childe, their children, nay, I know ſome *Rachels*, mourning for their children and will not be comforted; in another, helpleſſe chil- Ier. 9, 1.

dren lamenting the loſſe of both their Parents : in another place, whole Families ſwept away; Parents, Children, Seruants, and all : and at leaſt-wiſe, in what ſtreet or Familie can we come? but we heare a voyce of mourning for one kinſman or kinſwoman or other, in this or that place deceaſed of this deuouring diſeaſe : Sure I am, that euen I, the writer hereof, (who euer I am,) am not without my ſhare of cauſe of mourning in this kinde. But come we againe to the State of this Citie : In the day time, what elſe heare we almoſt but Bells ringing of Knells? and in the night ſeaſon (when we ſhould take our reſt,) we are interrupted by the continuall tolling of Paſſing-Bells, and anon the ringing out of the ſame : In the day time alſo, how many both men and women haue beene ſeene ſuddenly to ſinke downe in the ſtreetes, and there drawe their laſt breathes? yea, ſome of them of good ranke and faſhion : All which compelleth me, and I can no longer forbeare mee to borrow the very

July. —
August. —

Lam. 1. & 1. words of the Prophet *Ieremies* Complaint. *How doth the Citie ſit ſolitarie that was full of people? and how is ſhe become as a Widow? ſhe that was great among the Nations and Princeſſe among the Prouinces, how is ſhe become tributarie? ſhee weepeth ſore in the night, and her Teares are on her cheekes: among all her louers ſhee hath none to comfort her, all her friends haue dealt treacherouſly with her, they are become*

Verſe 4. *her enemies.* And againe, *The wayes of Syon do mourne, becauſe none come to the ſolemne Feaſts : all her Gates are deſolate : her Prieſts ſigh : her Virgins are afflicted, and ſhee is in bitterneſſe :* and further, let vs but turne the Name *Ieruſalem* into *London,* how fitly doth the Prophets proſecution of the

Verſe 7. Complaint ſerue vs? *viz.* (London) *remembred in the dayes of her affliction, and of her miſeries, all her pleaſant things that ſhe had in the dayes of old, when her people fell into the hand of the Enemie, and none did helpe her; the Aduerſaries ſaw her,*

Verſe 8. *and did mocke at her Sabbaths.* Againe, London, *hath grieuouſly ſinned, and therefore ſhee is remoued : all that honour her, deſpiſe her, becauſe they haue ſeene her nakedneſſe : yea,*

ſhee

ſhe fighteth and turneth backward. Her filthineſſe is in her skirts, ſhee remembreth not her laſt end, therefore ſhee came downe wonderfully: ſhee had no comforter, &c. It is worth your reading, to reade ouer that firſt chapter of the Lamentations, when you thinke vpon the preſent eſtate of deſolate *London*: eſpecially, haue recourſe vnto the 20. verſe, and the latter end thereof.

I cannot yet forget the want of you my Children the Inhabitants of *London*, for whoſe abſence ſtill the crie of the Poore ringeth the lowdeſt peale in mine eares: Put the caſe that the Magiſtrates now in place of Gouernment for this yeare, (whoſe liues are as deare vnto them as any of yours) I meane the right Honourable the Lord Maior, and the Right Worſhipfull the Sheriffs, ſhould flee from my Confines as yee haue done; what Ryots, Rapines, and vproares would be committed in and about the Citie? by a multitude of Sharkes, Shifters, Decoyes, Roarers and Robbers, that continually liue and lie lurking about the Citie, vpon the Ruines of other men: And may we not well remember euen ſince the beginning of this Viſitation, and no longer agone but the laſt *Trinitie* Terme, what a horrible Ryot was begun in *Holborne*? when a companie of Swaggerers had combined to reſcue a Gentleman, (bearing the name of *L. L.* a Nobleman) out of the Vnder-Sheriffs houſe, and what a deale of blood had beene like to be ſpent in the ſame buſineſſe? had not the Sheriffs of *London* beene ſent for ſpeedily, who came with a ſtrong Guard; at whoſe commiing and preſence the Reſcuers betooke themſelues to their heeles, and not one of them durſt ſtand to it, or ſtrike one blow more, though in enterchange of blowes before they came betweene the Reſcuers and the Vnder-Sheriffs Officers, there was ſome blood ſhed: All I ſay appeaſed at the preſence of the Magiſtrate: and the Gentleman the Priſoner, ſubmits and commits himſelfe into the hands of the Sheriffs of *London*: Who, had they beene abſent out of *London*, what miſchiefe I ſay had happened vpon that Ryot,

I leaue

I leaue wiſe men to iudge. And againe, ſince that time, when the Priſoners in the *Kings Bench* Priſon combined to reſcue themſelues out of Priſon, and to that end had gotten the Keyes and bound the Keepers : in which Ryot ſome blood was ſhed, and though ſome of the Priſoners enlarged themſelues, yet other ſome for their labours loſt their liues: but how much more blood had beene ſhed, and how many more had beene ſlaine, if ſome in Authoritie had not interpoſed their helpe, we may well gueſſe.

Let vs come yet more particularly to the gouernment of this Citie, which is diuided into ſo many ſeuerall Wards: & euery Ward hath its particular Alderman to gouerne it, in ſeeing to the Orders and diſorders in it. Now, the Alderman he fleeth into the Country, & for his excuſe he ſaith, he leaues his Deputie behinde him: the Deputie he follows the Alderman (if he be not gone before him) & leaues Conſtables behinde him, to ſee to matters : the Conſtables haply they follow the Deputie, and peraduenture they leaue the Beadle behinde them: Well, the Beadle he is left behinde for all: he ſees many diſorders and Ryots happen in his Ward: Now, I would faine know, who will obey a Beadle as a Magiſtrate? or what power hath a Conſtable or Beadle to reforme or puniſh without the Alderman, being the Magiſtrate? Againe, the Conſtable or Beadle haply may be viſited with ſickneſſe; yea, peraduenture dieth : I would faine haue any abſent Alderman anſwer what miſchiefe againſt God and King may not be done in his Ward without any controll at all : And for thoſe few worthy Magiſtrates that haue continued the heate of the Day with vs, ſee the bleſſing of God extended to them, in their calling : for all this time paſt of mortality, I haue not heard that ſcarce the head of any of them hath aked : Wee may well conclude therefore that Magiſtrates, eſpecially ſuch as are in preſent gouernment, and ſworne for their yeare, may not flee from the Citie in time of greateſt Contagion, though their liues bee farre more worth, for the Good of the Common-wealth,

mon-wealth, than the liues of ordinary men.

And now I come to the Miniſters of Gods Word: whether they may flee, I meane ſuch as haue the charge and Cure of Soules: (ſuch alſo their liues are as deare vnto them as others, yea and of more value than other ordinary men:) yet they may not nor is it lawfull for them to flee in this time of Contagion: And I will ſend them to bee reſolued of a Reuerend and learned Diuine, a man of their owne Coat and Calling, who hath long ſince written to conclude the vnwarrantableneſſe of their flight in the time of the Peſtilence, in theſe lines following: Doct. *Hall*, *Epiſt. Decad.* 4. *Epiſt.* 9.

How much better is it to bee dead, than negligent, than faithleſſe? If ſome Bodies bee contagiouſly ſicke, ſhall all Soules bee wilfully neglected? There can bee no time wherein Counſell is ſo ſeaſonable, ſo needfull. Euery threatning findes impreſſion, where the minde is prepared by ſenſible Iudgements. When will the Yron-hearts of men bow, if not when they are heat in the flame of Gods Affliction? Now then to runne away from a neceſſary and publike Good, to avoyd a doubtfull and priuate Euill, is to runne into a worſe euill than wee would avoyd. Hee that will thus runne from Niniue *to* Tharſis, *ſhall finde a Tempeſt and a Whale in his way. Not that I dare bee an Author to any of the priuate Viſitation of infected Beds: I dare not without better warrant. Who hath euer ſaid wee are bound to cloſe vp the dying eyes of euery departing Chriſtian? And vpon what-euer Conditions to heare their laſt groanes? If wee had a word, I would not debate of the ſucceſſe. Then, that were Cowardlineſſe, which now is Wiſedome. Is it no ſeruice, that wee publikely teach and exhort? That wee priuately prepare men for Death, and arme them againſt it? That our comfortable letters and meſſages ſtirre vp their fainting hearts? That our loude voyces pierce their eares aſarre, vnleſſe wee feele their pulſes, and leane vpon their Pillowes, and whiſper in their eares?* Daniel *is in the Lyons Den; Is it nothing that* Darius *ſpeakes comfort vnto him thorough the Grate, vnleſſe hee goe in to ſalute him*

among thoſe fierce Companions? A good Miniſter is the common goods, Hee is not his owne but the Peoples, hee cannot make his life peculiar to one, without iniurie to many. In the common cauſe of the Church, he muſt bee no niggard of his owne life; in the priuate cauſe of a neighbours bodily ſickneſſe, he may ſoone be a Prodigall. A good Father may not ſpend his ſubſtance on one Childe, and leaue the reſt Beggers. If any be reſolute in the contrarie, I had rather praiſe his courage, than imitate his practice. I confeſſe, I feare, not ſo much death, as Want of Warrant for death. And ſo much for that reuerend Doctours writing, a faithfull labourer in Gods Harueſt: which I hope is vnanſwerablie, enough to proue rhat Miniſters may not flee from their Charges in time of the Peſtilence.

Eccluſ: 38. I muſt now proceed to Phyſicians (with whom I include Chirurgions) whom, I finde *ordained of God*, and we ought to *honour them*: but, wherefore *ordained* and to be *honoured*? Why, the ſame Diuine Author ſaith, euen *for the vſes which we may haue of them.* 1. For the health of thy body: Are they therefore to flee from vs in the time of the Peſtilence? Surely nothing leſſe: for then we haue moſt vſe, need, and *neceſſitie* of them: If therefore the Magiſtrate, that hath the care of the Common-wealth committed to his charge by the King: and the Miniſter who hath the care of mens Soules committed to his charge by God, may not (with a ſafe Conſcience) flee in this time of contagious Sickneſſe, as is before proued; I ſee no reaſon why the Phyſician, who hath the care of mens bodies, ſhould flee and leaue vs deſtitute of his helpe, for which he was *ordained*: Can he gather ſo much out of the time of a common Mortalitie, by his Fees of vs, that the ground will not hold him, but he is mounted on his Foot-cloth? and muſt he needs flee from vs, when we haue moſt vſe and need of his company and his Counſell, when thouſands are daily ſicke, and many die for want of meanes? But me thinkes I heare Phyſicians anſwer, They leaue vs not deſtitute, they

leaue

leaue vs inferiour foot-Phyſicians : Wee confeſſe, indeed, through the Prouidence of God we are not altogether deſtitute, God mouing the hearts of ſome Phyſicians and Chirurgions to ſtay amongſt vs, in their Calling; but that is no thanke to them : for they flee, not regarding ſo many thouſands they leaue behinde them, whether they ſinke or ſwim, liue or die : but with what Conſcience, conſidering the premiſſes I leaue to their owne conſiderations : Howſoeuer, thoſe Phyſicians and Chirurgions that haue in a conſcionable reſpect to their Callings,) more than in reſpect of gaine,)ſtayed with vs, giuen, and vſed their beſt counſell and endeuours to ſuch as haue beene viſited, this great Mortalitie : they certes are the men that deſerue the *honour*, which we are counſelled to giue *to the Phyſician :* wee may make queſtion whether ſuch as are fled from vs, though neuer ſo braue and wealthy, deſerue any of that honour, or no : Yea, in my iudgement wee owe thoſe that haue ſtayed double honour.

Well, for all this that hath beene ſaid or can be ſaid, of Magiſtrates, Miniſters, Phyſicians and Chirurgions ; many of each neuertheleſſe haue fled from vs, and their excuſes and apologies are diuers and various : yet for the moſt part they jumpe in this one voyce and ſong ; *They flee*, they ſay; *for their Liues*, from the danger of a Contagion : to which I anſwer, they were deceiued, for ſome of them, vpon my knowledge, *haue fled for their Deaths :* I will ſay no more vnto them, *Sapienti verbum ſat eſt.*

And for ſuch Magiſtrates, ſuch Miniſters, and ſuch Phyſicians as haue ſtayed and endured the heate of the day with vs : I ſhall not need to name them : I make no doubt but their names are taken in Gods Booke, who is able to reward the labour of their loue : My poore and vnworthy Prayer for them ſhall euer be, *The good Lord requite them :* and *the Bleſſing of him that dwelt in the Buſh bee with them for euer.*

That priuate and ordinarie men may not take that

libertie they doe, to flee in theſe times, ſome leauing their Callings, ſome their Families, promiſcuouſly and prepoſterouſly, I haue ſaid enough in the premiſſes to ſatisfie any reaſonable men.

But now, beloued Londoners, let vs come and ſearch the cauſe of this contagious Peſtilence, which cauſeth your fearefull flight: Surely, it is nought elſe but our ſins which haue incenſed the heauy wrath of God: And which I may reduce theſe ſeuen Heads following; *Swearing and blaſpheaming: Prophaning and not ſanctifying the Sabboth: Adulterie and Fornication: Drunkennſſe and Gluttonie: Oppreſſion and Extortion: Contempt of Gods Word and Sacraments:* To which I may adde, *Pride* and *fulneſſe of Bread*, and *Contempt of the Poore:* (I pray God the other not to be named ſinne of *Sodome* be not alſo perpetrated in ſome corners and Sinkes of this Citie:) which ſinnes now reigning, I briefly diſplay as followech; Firſt, for Swearing, doth any Age or any Record make mention of the like ſwearing and taking the moſt ſacred Name of God in vaine, as is now adayes, by Men, Women, and Children? yea, many Children no ſooner taught to ſpeake, but they learne alſo to ſweare by the moſt ſacred name of God; before they know God: nay, there are a ſort of ſwaggering Swearers, who thinke themſelues not Maſters in their (curſed) Art of ſwearing, till they haue deuiſed, and doe vſe ſome new Oathes and manner af Swearing: (O fearefull!) ſo as I may ſay for this one ſinne, the Land mourneth: for this ſinne, this Citie now mourneth: Commendable and agreeable to Gods word, was that pious Statute Enacted laſt yeare by the worthy Houſe of Parliament againſt *Prophane Swearing:* though by negligence of men I feare it taketh not ſo good effect to reſtraine that ſinne as was hoped: For what reformation can we ſee?

Secondly, for the Saboath day, commonly called the Lords day, what Feaſtings, what Gamings and vnlawfull Recreations? what ſlie and ſecret Reuellings and haunting of

Tauerns

Tauerns and Taphouſes? more than Gods houſe, on that day, by many looſe people? what Surfetting and Drunkenneſſe, on that day? ſome eating and drinking on that day ſo much, that either they ſleepe it out at home, or if they come to Gods Houſe they ſleepe out the time of diuine Seruice and Sermons: Inſomuch, as I may ſay, they haue polluted the Lords Sabboths: which alſo is an other cauſe of Gods heauie Viſitation of this Citie, at this preſent.

Thirdly, for Adulterie and Fornications, they haue beene, and I feare me are ſo common, eſpecially about the skirts of this Citie, as if there were neither Lawes of God nor Man againſt them: inſomuch, as I may be bold to ſay they haue beene ſo openly and commonly vſed in ſome places, as if they had beene allowed and countenanced by Authoritie: Yea, there are a company of ſwaggering Whoremaſters about this Citie, who not content with their ordinarie proſtitute Strumpets, but will brag and boaſt of their abuſing this and that mans Bed in familiarity with his Wife: and of their deflowring of this and that Maide: who haply are honeſt Women, and chaſte Maides, that neuer had any acquaintance at all with ſuch Companions: This ſinne therefore I may as boldly ſay, is another cauſe of Gods Viſitation of this Citie.

Fourthly, for Drunkenneſſe and Gluttonie, they abound, as if they were vncontrollable ſinnes, nay, as if they were no ſins at all: many taking ſuch libertie in Drinking, that they thinke they are not truly merry, vntill they be verily drunke; and they being friends one with another, cannot (as they ſay) loue each other, except they be drunke together: and ſuch when they are told of it by any true Friends indeed, ſuch, as feare God, they are ready fearefully to plead for their Drunkenneſſe, *&c.* We call ſuch Drunkards, Beaſts, but certes they are worſe than Beaſts, for what dumb Beaſt is there that vſeth to be drunke? This ſinne therefore muſt needs be another cauſe of Gods Viſitation of this Citie.

Fiftly, for oppreſſion of the Poore, and the couetous extortion of many griping Vſurers, and Leaſe-munging Landlords, the carefull complaint of many poore Priſoners and Tenants, both Men and Women, in and about this Citie, doth cry lowd in the Lords eares, and proclaime this Sinne: Yea, how many a ſad weeping and mournfull Countenance haue I, and may wee daily ſee of Men and Women, eſpecially at the Quarter dayes (as we call them) that are ſubiect to viperous Vſurers and vnconſcionable Land-Lords? This ſinne therefore is vndoubtedly no ſmall cauſe of this Gods heauy Viſitation.

Sixtly, for Contempt of Gods word and Sacraments, and the faithfull Miniſters thereof, this manifeſtly appeares by the ſmall reformation of mens liues, eſpecially with the prophane multitude, who giue no eare nor regard to heare the ſacred word of God, which ought to be heard as it is Preached, in ſeaſon and out of ſeaſon: and for their perſons that are the ſincereſt, and moſt zealous Preachers, euery foule mouthd *Rabſhecay* hauing his tongue ſet on fire by the flame of Hell, hath the moſt odious termes and aſperſions to caſt vpon them and their doctrine, though it be the meſſage of Chriſt, and they the Meſſengers thereof: And for the Sacrament of the Lords Supper, a Reuerend and zealous Diuine hath deliuered publikely, and is perſwaded, that this preſent Peſtilence was ſent, and did begin about Eaſter laſt, when a multitude of miſcreant people came vnprepared, and vnworthily, hand ouer head, to receiue the Sacrament, *viz.* Such as were Swearers and Blaſpheamers; Sabboth-breakers: Common Whoremongers and Whores; Panders and Bawdes: Drunkards and Epicures, or Belly-gods: Oppreſſours, and Couetous wretches: Contemners and Scoffers of Gods word and his Miniſters, yea, of the Sacrament they came to receiue: which they came to receiue only for faſhion ſake, or elſe becauſe they would not be lyable to the Law, penall in that kinde.

Seuenthly, for Pride; this Luciferian Sinne hath infected the

the Citie as much, if not more, than the Plague, at this preſent: And though by the hawtie lookes of Men and Women, we may iudge and diſcerne too much of the Pride of their hearts, yet becauſe God is the tryer of the heart, I leaue that; and come to the horrible Pride and and prodigalitie, more apparant, in Apparaill: For, wee haue ſeene Merchants and their wiues apparelled like Princes: wee haue ſeene ordinary Tradeſmen and their wiues like Noblemen and great Ladies. Knaues, Cheaters, and Cunny-catchers, clad like Knights: Lawyers like Lords; Taylours like Theeues: Shoomakers in Sattin: Tapſters in Taffety: Horſe-ſcourſers and Hoſtlers wearing gold lace: Nay, I haue ſeene a Coblers Daughter attyred like a Merchants Daughter: a Kitchen-maide wearing a ſilken Cobweb-lawne Ruffe: and it is not ordinary to ſee Seruingmen in ſilken Stockings, and Prentices weare farre better clothes than their Maſters? And this ſinne of Pride, the premiſſes conſidered, we may perſwade our ſelues, that it is in a higher degree than the Pride of *Sodome*: Which Sin therefore muſt needs be one ſpeciall cauſe of drawing downe Gods Vengeance of this preſent Peſtilence.

And laſtly, for fulneſſe of Bread, and Contempt of the Poore, becauſe I haue ſpoken of them in the Premiſſes, though I could ſpeake much more, yet I deſiſt to diſplay them further.

There is another ſinne lurking, nay, too apparant, in and about this Citie, which is the pride of the Clergie, many Miniſters and their Wiues, (who ſhould be Lamps of Humilitie:) the which I heard a zealous Preacher of Gods word deliuer publikely, hee was perſwaded was not the leaſt cauſe of incenſing Gods wrath of the Preſent Peſtileuce: for me therefore, *Satis ſuperque.*

In reſpect of which heynous ſinnes before named, the Prophet *Zephanies* Denunciation, or Gods by his mouth, and complaint, may be fitly applied to *London* in theſe words following;

Zeph. 3. 1, 2, 3, 4. *Woe to her that is filthy and polluted, to the oppeſſing Citie: Shee obeyed not the voyce: Shee receiued not correction: Shee truſted not in the Lord: Shee drew not neere to her God. Her Princes within her are roaring Lyons: Her Iudges are rauening Wolues, they gnaw not the bones till to morrow. Her Prophets are light and treacherous perſons, her Prieſts haue polluted the Sanctuary, they haue done violence to the law.*

Verſe 5. *I haue cut off their Nations: their Towres are deſolate: I made their Streets waſte, that none paſſed by: their Citie is deſtroyed, ſo that there is no Man, no Inhabitant. I ſaid; ſurely, they will feare me, thou wilt receiue inſtruction, ſo their dwelling ſhould not be cut off, howſoeuer I puniſhed them, but they roſe earely, and corrupted all their doings.*

The Prophet *Iſaiahs* ſaying and accuſation may alſo bee verified and applyed to this Citie, in theſe words following:

Iſa. 1. & 21: *How is the faithfull Citie become an Harlot? It was full of judgement, Righteouſneſſe lodged in it, but now Murthers. Thy Siluer is become droſſe, thy Wine mixt with Water. Thy Princes are rebellious and companions of Theeues: Euery one loueth Guifts, and followeth after Rewards: they iudge not the Fatherleſſe, neither doth the cauſe of the Widow come vnto them. Therefore ſaith the Lord, the Lord of Hoſts, the mightie one of* Iſrael; *Ah, I will eaſe me of mine aduerſaries, and auenge me of mine Enemies. And I will turne my hand vpon thee, and purely purge away all thy Sinne. And I will reſtore thy Iudges as at the firſt, and thy Counſellers as at the beginning: afterward, thou ſhalt bee called the Citie of righteouſneſſe, the faithfull Citie.*

And the ſame Prophet *Iſaiah*, proſecuteth his Complaint, which wee may ſtill apply to *London*, in theſe words following:

Iſai. 3 & 14. *The Lord will enter into judgement with the Ancients of his people, and the Princes thereof: For yee haue eaten vp the Vineyard, the ſpoyle of the Poore is in your Houſes. What meane yee that yee beat my people to pieces, and grinde the faces*

of

of the Poore, ſaith the Lord God of Hoſts? Moreouer, the Lord ſaith; becauſe the Daughters of Zion (London) *are haughtie, and walke with ſtretched forth Neckes, and wanton Eyes, walking and mincing as they goe, and making a tinkling with their feete, &c.* And ſo vnto the latter end of that third Chapter, obſeruable and worthy your reading, which Chapter endeth in theſe words; *And her Gates ſhall lament and mourne, and ſhee being deſolate, ſhall ſit vpon the ground.*

And now, let mee come againe to yee beloued Londoners, that fled from me your Mother; Tell me, haue not yee your parts and ſhares in theſe reigning ſinnes of this Citie before named? Surely, ſuch of you as haue not, and haue your Conſciences to beare you witneſſe that you are guiltleſſe, it is well for you: But then tell me, which of you, euen the beſt of you, can ſay but you haue beene ſlacke and backwards in performance of Holy duties to God, and juſt duties to your Neighbour? If there bee any ſuch amongſt you, I dare pronounce them guiltleſſe and Righteous Perſons, that need no Repentance: But otherwiſe, yee that did and are runne away, muſt all ioyne with vs that remaine, in Repentance and Humiliation to God, before wee can looke that God will with-hold his hand and *ceaſe the Plague wholly*: To which end take this Counſell in briefe from me your indulgent Mother following;

Let him and her that hath beene accuſtomed to Swearing ſweare no more: but rather let your yea, bee yea, and your nay, nay: and ſo let euery one ſpeake truth to his Neighbour: And conſider who hath ſaid, *The Curſe of God ſhall not depart from the Houſe of the Swearer.*

Let euery Sabboth-breaker learne from him that hath commanded it, *to keepe holy the Sabboth day*: that you may be the better prepared to celebrate an euerlaſting Sabboth with God in his Kingdome.

Let all Adulterers, Fornicatours, Whoremongers, and Whores, learne to poſſeſſe their Veſſells in Chaſtitie:

conſidering your bodies *are* (or ought to be) *the Temples of the Holy Ghoſt*: and remember who hath ſaid, *Whoremongers and Adulterers the Lord will ſurely Iudge.*

Let all Drunkards and Gluttons, leaue their Drunkenneſſe and Gurmandizing, conſidering who it is that hath denounced, *Woe to them that riſe early, and ſit vp late to drinke, and that are mightie to drinke Wine and ſtrong drinke:* And remembring what became of the rich Glutton in the Goſpell.

Let euery Oppreſſour and Grinder of the Faces of the Poore, repent them of their ſinnes, and conſider the third Chapter of *Iſaiah*, before recited: and with *Zacheus*, let them learne *to make Reſtitution*; and conſider who hath ſaid, *Let him that hath ſtolne ſteale no more*, &c.

And for Viperous and gryping Vſurers, let them often reade and meditate on the 15. Pſalme.

Let all Contemners of Gods Word, his Sacraments, and faithfull Miniſters thereof repent, and learne to receiue *the Food which is able to ſaue their Soules, with all meekeneſſe*: and to haue the Miniſters thereof in due reuerence for *their Meſſage ſake.*

Let all Proud and high-minded People, learne of St. *Paul*, *Coloſſ.* 3. & 12.

Nay, let them learne of a greater than *Paul*, euen of our Sauiour Chriſt himſelfe, *Matth.* 11. & 29.

To conclude, let all ſorts of Men and Women; Rich and Poore, old and young, forſake their ſinfull courſes, and ſtriue to finde out the Plague in their owne hearts: whether ſinnes of heart, or ſinnes of life, ſinnes of commiſſion or omiſſion, and turne vnto the Lord with true Repentance: & according to *Iohn Baptiſts* Counſell, *Bring forth fruits meet for Repentance*: Yea, let vs with the Apoſtles in the Goſpell cry, *Is it I Lord? Is it I?* &c. Nay, let vs euery one ſay, *Is it not I Lord? Is it not I?* &c. And ſo hand in hand, Let vs all approach the Throne of Grace by heartie and feruent Prayer, and neuer giue ouer importuning the Lord,

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vntill he be pleaſed to hold the hand of the deſtroying Angell, and cauſe him to ſheath his Sword: and ſo this grieuous, fearefull, and deuouring Sickneſſe of the Peſtilence, (as it is wonderfully aſſwaged) ſhall ceaſe from this Citie, To which end I your indulgent Mother haue collected theſe enſuing Platformes of Prayers, to helpe thoſe that cannot otherwiſe poure out their ſoules vnto Almightie God in Prayer. Which I wiſh may yield ſome profit and comfort to euery honeſt-hearted Chriſtian, that ſhall view and make vſe of them, in theſe ſad times of Mourning and Humiliation. *Amen.*

And aboue all, beware of Securitie, now GOD hath, for the time, ſo much and mercifully withdrawne his hand.

PRIVATE PRAYERS
appropriated to the preſent perplexed times.

A Prayer of Thankeſgiuing vpon the decreaſing and ceaſing of the Contagious Sickneſſe.

O Almightie *Iehouah!* who, as thou art the GOD of Iudgement, ſo thou art the Father of Mercy: And in the dayes of olde, diddeſt in thy juſt Iudgement drowne the whole vnrepen-

tant World by thy Deluge of Water, except thy Seruant *Noah* and his Family.; and yet at length thou didſt remember Mercy, and ceaſed the Floud, and ſent drie Land: And in the dayes of thy Seruant *Dauid* for his and his Peoples ſinne, didſt deſtroy a mightie Multitude with thy Plague of Peſtilence, and yet at length didſt alſo remember Mercie, commanded the Deſtroying Angell to ſheath his Sword and ceaſe. And in the time of thy Seruant *Ionah*, didſt remoue the deſerued Deſtruction of *Niniueh*, remembring thy Mercy. Thou art the ſame God of Iuſtice ſtill, and we doe confeſſe wee haue moſt iuſtly deſerued thy Wrath, and prouoked thee by our infinite ſinnes, to ſend this preſent Peſtilence amongſt vs, which hath ſwept away ſo many Thouſands of vs: And ſeeing thou remembring thy wonted Mercy, haſt heard the Prayers of ſome *Noah*, ſome *Dauid*, ſome *Ionah*, thy Seruants remaining: and haſt begun to ſhew vs fauour, inſomuch, that firſt the tops, then the midſt, and laſtly the whole Mountaines of thy Mercies haue appeared, and doe appeare vnto vs, after this thy great Deluge of Deſtruction, by the hand of the Deſtroyer: wee doe vpon the bended knees of our ſorrowfull ſoules returne vnto thy mercifull Maieſtie, all poſſible and heartie praiſe and thankſgiuing, moſt humbly beſeeching thee, for thy Chriſts ſake, ſtill to ſhew vs thy fauourable Countenance, in withdrawing more and more this thy heauy hand and Viſitation of the Peſtilence: and withall, make vs ſo thankfull for this and thy many other fauours, that we that remaine, may reioyce in thy Saluation, and praiſe thee in the Congregation of the liuing.

O Lord! as thou haſt permitted the Blacke Horſe of the Peſtilence to trample on vs in ſo great a meaſure: ſo thou haſt giuen vs a glimpſe of the Pale Horſe of Famine, and no leſſe of the Red Horſe of Warre: Wherefore furthermore, O bleſſed God, wee doe moſt earneſtly intreate thee, to be yet more mercifull vnto vs, and remoue and auert all or any other thy Iudgements, which doe deſeruedly hang ouer our

heads

heads: and when thou haſt with-drawne the Peſtilence from vs, let not as bad or a worſe Plague ouertake vs: But Lord, wee pray thee looke mercifully vpon vs: and Lord, if it be thy will, let the Cup of thine indignation and wrath paſſe from vs of this Citie, from this Land wherein we liue: although wee doe confeſſe that the crying ſinnes of this Land, yea, of this Citie, doe deſerue, that thou ſhouldeſt vtterly deſtroy vs from off the Earth; yet we know that thou art a God, that canſt not forget to be mercifull: therefore we beſeech thee to ſpare vs, oh ſpare vs good God, for thy infinite mercies ſake: and in ſparing vs, giue vs grace *to redeeme the time, becauſe the dayes be euill*: that ſo wee (our Wiues, Children and Seruants) that remaine aliue, may bleſſe and laud thee *in the Land of the liuing*; euen now, and all the dayes of our liues: and to that end, giue vs wee humbly craue, health of body, and peace of Conſcience, that ſo wee may daily grow vp, from grace to grace in this world, and hereafter reigne with thee in the Kingdome of Grace and Glory, where thou reigneſt with thy *Sonne our Sauiour*, and the *Holy Ghoſt*, a God of *Eternitie, Indiuiduall, Immortall*, and *the only wiſe God*, for euermore. Amen.

A deuout and feruent Prayer, to bee vſed by all Londoners *and members of the Citie, in time of, and during the contagious Peſtilence.*

WHither ſhall wee goe, O Lord, in the day of our Affliction, but onely vnto thee? Thou alone canſt ſaue, and out of thy hands none is able to giue deliuerance. Heauy at this time is thy hand vpon vs in this Citie, and fearefull is the Diſeaſe with which thou haſt afflicted vs: Wee are euen afraid one friend and neighbour of anothers breath: nothing is before vs but preſent Death! Scarcely can wee looke forth, but we may ſee ſome one or other amongſt

vs carried away to the Graue, and the Mourners going about the Streets. We muſt needs confeſſe, that though this bee grieuous, yet it is the ſmalleſt part of our deſert: It is juſt with thee to ſmite vs with Botches and Scabs that cannot bee healed, and to make the Peſtilence euen to cleaue vnto our loynes, and to ſweepe vs away from off the Earth, euen as a man ſweepeth away dung, till all bee gone. For, how haue wee multiplied our iniquities before thee, and to what a ſhameleſſe and intollerable meaſure are our ſinnes increaſed? Many warnings haue beene giuen vs by thy Miniſters, thou haſt riſen earely and late, and ſent vnto vs by them; yet we haue made our hearts as Adamant ſtones, and haue put farre from vs the Euill-day, perſwading our ſelues that their Sermons were but winde, and that they did but commend vnto vs their owne fancies. Thus haue wee encouraged our ſelues in Euill, and haue ſet thy judgements at naught, euery one turning to his owne courſe, as the Horſe ruſheth into the Battaile, adding Drunkenneſſe to thirſt, and falling away from thee more and more. But O Lord giue vs now at the laſt remorſefull and repentant hearts, make vs (as it were) to ſmite vpon our thighes, as a ſigne that wee ſee our wandrings, and that we are aſhamed of our ſinnes. Embolden vs in the name of Chriſt, to come into thy Preſence, and in all earneſtneſſe of ſpirit to cry vnto thee, *Take away our Iniquities, and receiue vs graciouſly.* Teach vs as well to feare ſinne, the cauſe of this waſting Sickneſſe, as we doe the Sickneſſe it ſelfe, which is the fruit of Sinne. Comfort vs according to the dayes that thou haſt afflicted vs, and let the ſweet feeling of the gracious teſtimony of thy Spirit, ſpeaking Peace vnto our Soules, preuaile againſt all other ſadneſſe or cauſe of griefe or ſorrow whatſoeuer. Say, O Lord, vnto the deſtroying Angell, *It is ſufficient, hold thy hand:* Or if it bee thy pleaſure to ſtretch thy hand yet further, and to take vs or any of vs away alſo, O prepare vs to thine owne purpoſe, endue vs with a holy patience to endure the vtmoſt Tryall: and grant

that

that whatſoeuer befall our earthly Tabernacles, yet our ſoules may be alwaies acceptable vnto thee; and all this for Chriſt Ieſus his ſake, who hath loued vs, and giuen himſelfe to be a Sacrifice of a ſweet ſmelling ſauour vnto thee. *Amen.*

A Zealous Prayer in time of the Plague to bee vſed by all Londoners *that are fled from the Citie, and all others that are ſenſible of the Cities Calamitie, Whereſoeuer.*

O Lord God, our onely helper and Defender, who amongſt all other Euils, haſt promiſed to *deliuer thy People from the noyſome Peſtilence*; Wee beſeech thee, take this thy heauy Plague away from vs; and eſpecially withhold thy hand from off the Citie of *London*, the Metropolis of this Kingdome, where thy Name is daily called vpon. And let our humble Supplications (which at this time, vpon our knees wee make vnto thee in the name of Christ Ieſvs,) procure our happie Releaſe, and appeaſe thy Wrath, which wee haue juſtly procured againſt vs thorow ſinne. Lord, wee being heartily ſorry for our ſinnes, (fully purpoſing by the aſſiſtance of thy holy Spirit to amend our liues) doe humbly intreat thee to haue mercy vpon vs, to take away this Plague from vs, and not to ſuffer vs to periſh after ſo miſerable a ſort. Wee thanke thee, O Lord, that thou haſt not left vs altogether comfortleſſe, nor caſt vs off without hope, but haſt ſomewhat withdrawne thy heauy hand, and ſpared many of vs; wee pray thee to continue thy fauour daily more and more towards vs; to deale with vs in Mercy, not in Iuſtice; to bleſſe vs & all thoſe that depend on vs; To ſet thy ſauing Marke vpon our Houſes, as thou diddeſt for the *Iſraelites* in *Ægypt*; To giue order to the *Deſtroyer*, that *hee hurt vs not*, to put thy ſtrength to our Medicines; to let thy good bleſſing

make

make the preſeruatiues of Phyſicians effectuall; and to make our ſhifting places, for more ſecuritie, profitable vnto vs. Giue vs grace, O Lord, not to truſt too much on outward meanes, but only on thy Mercy. Protect vs alwaies in all our wayes; haue pitie vpon our deſtreſſed Brethren and Siſters, whether in *London* or elſe-where; Comfort the deſolate Widow; prouide for all Orphanes and Fatherleſſe Children; gather vs together againe, that by theſe meanes are diſperſed: Send vs Health, Peace with men vpon Earth, and peace of Conſcience towards thee, through Ieſus Chriſt our Lord, *Amen.*

A Prayer for our gracious King Charles.

O Thou mightie *Jehouah*, whoſe habitation is in the higheſt Heauens, who ruleſt all things, euery where by that ſame wiſdome, by which thou didſt firſt create them; euen thou the Lord of Lords, exalted farre aboue the Princes of the Earth, who haue no power, rule nor Authoritie, but what is giuen them from thee: For by thee *Kings Reigne* and *Princes Rule*. Foraſmuch as thou haſt commanded by thy Apoſtle *Paul*, that we ſhall *make Interceſſions for Kings*, as being a thing good and acceptable in thy ſight: Wee are bold vpon this Warrant to appeare before thy Throne of Grace, and to preſent thee with a Prayer and Supplication, in the behalfe of our Dread Soueraigne and Liege Lord King *Charles*, for whom wee thy ſeruants, his moſt loyall and faithfull Subiects, by thy appointment; doe moſt humbly Supplicate, that ſeeing thou haſt choſen him (as thou hadſt appointed it long before) to be now a King to vs thy people, and a *Iudge* of thy *Sonnes and Daughters*: and hee knowing that the Throne on which he ſitteth as King in thy ſtead, is thy Throne; may bee illuminated with thy Spirit of Vnderſtanding, and all Princely knowledge from aboue, fully repleniſhed with that Wiſdome, which ſitteth by thy Throne;

To

So doe according to Equitie and Righteouſneſſe, and execute Iudgement with an vpright heart. For he, thus enabled by thee, ſhall know how to goe out and in among thy people, whom he is to judge, being now in the midſt of them. Kindle therefore in his heart (which is in thy hands, as the Riuers of Waters) a true and conſtant zeale of godlineſſe, which may argue in him a ſound and perfect knowledge of thy heauenly Will; that ſo principally and aboue all things, ſeeking and procuring th'aduancement of thy glory; hee may be vnto thy people a *Nourſing Father*, to defend, maintaine, and preſerue thy Church, againſt all Enemies, Forraine, Domeſticall, Atheiſt or Papiſt, open or ſecret, which trecherouſly ſeeke to diſturb the peace of it, and of his Kingdomes. For the better maintenance whereof, as alſo for eſtabliſhing a common tranquilitie in his State politique, in thy feare, giue him the wiſe heart of *Moſes* thy Seruant, to obey the godly Counſell of ſome *Iethro*, cauſe him to prouide. Miniſters vnder him, ſuch as are men of courage, fearing Thee, his and their God; dealing truly; hating Couetouſneſſe. And grant, O Lord, that theſe ſo ordained and conſtituted Magiſtrates vnder him, for his eaſe: (For who is able to ouercome ſuch a People alone, as *Iethro* ſpeaketh?) may bee as his Eyes, Eares, and Hands, to ſee and looke cleerely in all parts of his Kingdomes, with a ſincere and ſingle ſight; heare the Cauſes and Controuerſies of his people, with an Eare of Wiſdome, and vnderſtanding, deale righteouſly in all matters with euery Man and his Brother, and the ſtranger that is with him; without reſpect of Perſon, or feare of any mans face, as *Moſes* ſpeaketh. O Lord heare vs praying vnto thee for our King, out of loyall hearts. And thou, O Lord, thus bleſſing our King with wiſe and diſcreet Miniſters, ſtabliſh his Kingdome, and ſettle his Throne in his Poſteritie, that ſo wee and our Poſteritie may pray for him and them, and praiſe Thee for him and them, that may proceed from his Loynes, euen while the *Deut.* 1. 18.

Sunne and Moone ſhall endure. Lord protect his ſacred Perſon from the Peſtilence, his Minde from Papiſtrie, make his dayes as *Methuſalems* and in fulneſſe of time, giue him a Cœleſtiall for his Terreſtriall Crowne, *Amen*.

A Prayer for Queene Mary, *Wife to our Gracious Soueraigne.*

O Lord God, our only God and Father, Thou didſt open our mouthes, and wee prayed to thee for our Dread Soueraigne, thine Annointed, *Charles*, our King; Be pleaſed wee beſeech thee to vntie our Tongues now alſo, to vtter a Prayer vnto thee for our Queene his Wife: for whom, Shee being a perſon of Princely Maieſtie, wee preſume to intercede, witneſſing that loyaltie towards her which may be acceptable vnto Thee. Wee craue and humbly intreate thee, that thou wilt bleſſe her, with all heauenly Graces, ſuch in ſpeciall are beſt befitting her Perſonage, and may alſo teſtifie the loue and care thou haſt of thy Glory, to be aduanced by her, now thou haſt called her to this high Eſtate, of an Eminent and illuſtrious Dignitie, aboue others here with vs of her Sex. Grant, wee beſeech thee, that as thou haſt made her the Wife and Conſort of our moſt Gracious King, ſo thou wilt bleſſe her as thou didſt *Sarah*, whom thou didſt bleſſe to bee *a Mother of Nations and Kings*: and that it may be a meanes to continue a Succeſſion for the Peace of thy Church. So, foraſmuch as thou haſt promiſed by the mouth of thy Prophet *Iſaiah*, that *Queenes ſhall be Nurſes to thy people, begotten by the Immortall ſeed of thy Word*; Shee, being the Queene to our King, who is to vs *a Nurſing Father*, may likewiſe in a mutuall conſent of one and the ſame thy Religion, here eſtabliſhed amongſt vs, employ all her Endeauour, Power, and Authoritie, for Her part, to the preſeruation of the Peace of Iſraell, which is in the perſon of a Queene, to be a carefull *Nurſing Mother of the Church*. For this cauſe,

Lord,

Lord, inſpire her minde from aboue, direct and guide her Will, that ſhee may ſerue thee, in feare of thy Maieſtie, who haſt the Hearts of Kings, yea, of Queenes alſo, as the Riuers of Waters, to turne them as thou pleaſeſt. Enlighten her Minde and Vnderſtanding, wee beſeech thee with the true knowledge of thy Will, reuealed in thy Word; that ſhee hauing firſt receiued a ſanctified apprehenſion thereof, by inſtruction from thy Spirit, may reſolutely perſiſt in the Profeſſion of it; and ſo, ſhee liuing here in thy feare, may die in thy Loue, to liue in thy Glory, with thy Saints for euermore in Heauen, *Amen*.

A Prayer for Frederick *Prince Elector Palatine, King of* Bohemia, *Queene* Elizabeth *his Wife, and their hopefull Children.*

WHo are wee, O Lord, that thou ſhouldeſt heare vs? and what can be our worthineſſe, that wee ſhould dare now againe to intercede by Prayer, before thee? Wee confeſſe it is thy free Mercy that thou heareſt, and not of any worthineſſe in vs, praying. And in this Name, that thou art the Father of all mercies in Chriſt, wee pray and beſeech thee to behold from aboue, with the Eye of pitie, *Frederick*, whom thou haſt created Prince Electour *Palatine*, and Lady *Elizabeth*, &c. our Kings Siſter, by thy ordinance coupled together Man and Wife, and ſo made one-Fleſh. Foraſmuch then, as thou haſt ſo appointed it, and the end alſo of Matrimonie, to be for the Propagation of Seed; and that thy fauour in no outward thing more appeareth, than in the increaſe of Children: and which hath appeared in thy giuing them many ſweet and hopefull Children: Good Lord bleſſe them, and let thy Grace grow with them: and let that Noble and Excellent Lady be ſtill *as a fruitfull Vine on the ſide of her Husbands Houſe*, and *his Children like Oliue Plants round about his Table*. Bleſſe them, O Lord, euen with this Temporall

fauour, becauſe of the Spirituall bleſſings, which thou haſt made to thy Church, whereof they are, and their people, to profeſſe thy Name and Truth after thy Word. Lord, caſt thy Eye of pitie and compaſſion vpon their preſent downe-caſt Eſtate: *Comfort them according to the dayes wherein thou haſt afflicted them*; Let their Enemies and thine no longer triumph ouer them and their Inheritance; Exalt them whom thou haſt humbled, and in thy good time, *wipe all teares from their Eyes*. Let thy Power and Wiſdome ouer-ſhadow them, O thou moſt High; Thy heauenly grace lighten and preſerue them in thy Loue; that they may alſo gouerne their Subiects, in the Truth of thy Faith; in mutuall Charitie; and ſo haue them alwayes, obedient in all Loyaltie, in thee, for thy ſake. Prolong the dayes of their liues, with many yeares, to ſee their Childrens children; If it be thy will, let them enioy Health, Wealth, Peace, and Proſperitie of all things; That they liuing in thy feare, to ſet forth thy Glory and Worſhip, here on Earth, may after this temporall euer-dying life, be tranſlated from hence into thy Kingdome, to liue there with thee, for euer and euer, world without end. *Amen*.

A Prayer for the Right Honourable, the Lord Maior, the Right Worſhipfull the Sheriffes and Aldermen, of this Citie of London.

O Heauenly Father, the All-ſufficient and Euer-liuing God, wee thy ſeruants and children in Chriſt, doe acknowledge thee to be the ſole Preſeruer of all Orders and States Politique whereſoeuer, ruled and gouerned with good Diſcipline, wholſome Lawes, and iuſt judgements in Equitie, by Magiſtrates as thy Lieutenants, appointed and conſtituted ouer thy people, for the good of both Church and Common-wealth, a very manifeſt and ſingular Teſtimonie of thy Prouidence and preſence among

among men: Setting, Eſtabliſhing, and vpholding Authorities, that *wee may lead a quiet and peaceable life in all godlineſſe and honeſtie.* In this acknowledgement and confeſſion, wee giue thy moſt diuine Maieſtie our heartie thankes, (which wee pray thee accept as a ſweet ſmelling Sacrifice) beſeeching thee further in the name of Chriſt, (for whoſe ſake thou haſt promiſed to heare and grant our Petions) that foraſmuch as thou haſt commanded vs *to make Interceſſions for all that are in Authoritie,* and doſt accompt it for an acceptable ſeruice in thy ſight; thou wilt be pleaſed to looke downe from thy high Throne of pitie and mercy; beholding vs from thence with a gracious Eye, euen now, that we doe Supplicate for the whole State of this Citie: eſpecially, *the Lord Maior,* and *the Sheriffs,* and Aldermen of the ſame: The Lord Major, who is placed in Authoritie, and chiefe Ruler vnder our King; by thy gracious permiſſion and ordinance, wee in theſe our Prayers firſt and principally commend vnto thy Almightie protection; moſt humbly intreating, that he being in that high place aboue the reſt of his Brethren, for their good ſo appointed, thou wilt giue him ſo much the more wiſdome and vnderſtanding, that may truly guide and conduct, both his minde and will, to the true obedience of thy heauenly Will, knowing that to bee the Squire and Rule of godly Actions, aboue which his Function of Rule and Gouernment, is and ought to be alwayes chiefly conuerſant, euen to lay forth all his paines and induſtrie, to maintaine by an honeſt externall Diſcipline, the publique peace and quietneſſe of the people of all ſorts vnder his gouernment; in ſpeciall, to countenance *Vertue,* for the encouragement of them that doe well, and are willingly ſubiect for Conſcience ſake, becauſe to ſuch thou haſt made him thy Miniſter for their Wealth. Againe, to repreſſe and beat downe *Vice,* for the terrifying and keeping in awe ſuch as doe Euill, and are contumatious and ſtubbornly diſobedient therein, reſiſting thy Ordinance, that they may learne to feare the

Power of thy Magiſtrate; whom thou haſt made alſo thy Miniſter, to take vengeance on him that doth euill: for *hee beareth not the Sword* (which thou haſt put into his hand) *for nought*. For this cauſe good Lord, inſtill into his minde a zealous care of thy Religion, to feare thee, O Lord, aboue all; for thy feare is the beginning of Wiſdome. Inſuſe into him the Spirit of Fortitude and courage to deale truly in this his place of Lieutenancie, to execute Iudgement therein without reſpect of perſons, neither fauouring the Poore nor honouring the Mightie, but hearing the Small as well as the Great, to iudge his Neighbours iuſtly, knowing that the Authoritie which is committed to him mediatly by our King, is for the adminiſtring true Iuſtice vnder him, with moderation and Equitie, to the great comfort of euery one of his Charge; and that he is and muſt be accomptable, both to our King and to thee, for the ſame. To our King here in this life, when hee ſhall pleaſe to call him to it; To thee, the King of Kings, in that day wherein thou ſhalt ſay to him, *Giue an Accompt of thy Stewardſhip*, euen of thy Maioraltie, ſhalt thou ſay vnto him, how haſt thou diſcharged that? If he haue walked in Iuſtice and ſpoken righteous things, refuſing gaine of Oppreſſion, ſhaking his hands from taking of Gifts, he may dwell on high, hauing his defence the Munition of Rockes. And what wee pray for him, wee doe humbly ſupplicate in behalfe of the Sheriffs, Iuſtices and Aldermen, his Brethren likewiſe, that they may diſcharge their ſeuerall Offices of Iuſtice, religiouſly and conſcionably; for the good of thy People, both in Church and Common-wealth, in this Citie: and the better peace of our Conſciences, when thou ſhalt call them to a reckoning; And Lord, let thy Power and Wiſdome ouerſhadow them; Thy Diuine and heauenly Grace enlighten and preſerue them, in thy feare and fauour, now and euer. *Amen.*

A Prayer

A Prayer for the Right Honourable the Counſell of Warre, now eſtabliſhed by Act of Parliament.

O Lord of Hoaſts, who haſt reuealed thy ſelfe in thy holy Word to bee a Man of Warre, as thou art a GOD of Peace: And whereas, O moſt wiſe God, thou onely art the Author and perfiter of all good Workes which are begun in thy Name; for thou diſpoſeſt and gouerneſt all things in priuate Families, and preſerueſt the publique Eſtates of Common-wealths, as well in Warre as Peace. And ſeeing alſo that nothing can either bee well begun, nor bee proceeded in, and ended, without good and fit Counſell appropriated to each Action, (which dependeth vpon occaſions, and therefore is wiſely to bee laid forth by a due conſideration of circumſtances for the ſame, except it bee both entred and likewiſe ſeconded by counſell correſponding to it in particular.) Let it pleaſe thee, in Chriſt, to aſſiſt with thy Spirit of wiſedome, all ſuch Honourable perſons as are appointed by our Gracious King, Colleagues and Aſſociates in Counſell for the adminiſtring of Warlike affaires; Giue them both a quicke and ripe wit, to enquire and ſearch out, what is fit and meet to come into their Conſultations vpon the preſent; And then a diſcreet judgement to finde and diſcerne what is moſt behoouefull for effecting the preſent Buſineſſe; And laſtly, a courage and reſolution to execute what by mature deliberation ſhall bee decreed; and in all their Conſultations, let them ſpecially attend vpon thy feare; knowing, that no counſell can bee adminiſtred to preuaile and take effect, which is not guided thereby. For, as *Salomon* ſaith, *I Wiſedome dwell With Prudence, and I finde out Knowledge and Counſels.* To this end, O Lord, illuminate their eyes to behold right, and let their eye-lids direct the way before thee, that They turning neither to the Right hand nor to the Left, for feare; nor by

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meanes of Corruption, or otherwiſe ſeduced from true fealtie, may at all times boldly and faithfully, aduance the preſent Buſineſſe, by ſuch Counſell as it requireth, to thy Glory, in the lawfull managing of thoſe *Warlike affaires*, euen to the conquering of the Enemie, without doing wrong and vnneceſſary violence, againſt the Law of Armes. Therefore, abandon farre from out their hearts all falſe, lewd, and treacherous Counſels, which reſpect onely profit, without a due and Godly regard of *right Iuſtice*: Remoue all ſiniſter paſſions and affections, working by colourable pretences for priuate gaine, or by malice mouing contentious queſtions, of purpoſe to interrupt the courſe of their Conſultation, by which the cauſe may bee hindred, and ſtrength of Armes weakened, to the great prejudice of the Common-wealth. As it ſhall ſeeme good to thy heauenly Will, ſo bee pleaſed, wee beſeech thee, to be preſent and Prefident with them at all times, in all their Counſels, that no pretences, no particular reſpects, nor quarrels, may draw them apart into Factions; But concurring in a mutuall and vnanimous conſent of opinions, may truely, and loyally aduance the Common Cauſe, by preſuppoſing in their firſt thoughts the end of that which is to bee preſented to the Conſultation; alſo by fitting the beſt and ſafeſt meanes, for the atchieuing the ſame end; And laſtly, by putting in execution what is determined with the leaſt charge and loſſe (if elſe it cannot bee done.) And otherwiſe, O Lord, if their Counſels by the fauourable aſſiſtance of thy Spirit, ſhall bee furthered to a good and wiſhed ſucceſſe, let them out of the knowledge of thy feare, ſay with thankeſgiuing; *Not vnto vs, O Lord, not vnto vs; but vnto thy Name, giue the praiſe*; For thou onely giueſt Prudence, and thou onely ſaueſt by Prudence, whom thou makeſt wiſe in thee. Be thou therefore onely glorified, in all the wiſedome of Men, for thy Mercies ſake in CHRIST for euer,

Amen.

A Prayer

A Prayer for his Maieſties Nauy-Royall, the Forces and Admirall, now at Sea.

O Glorious God, wee confeſſe it to be true, that thy Prophet *Dauid* hath ſpoken in the Spirit, *Though an Hoaſt had pitched their Tents againſt me, yet my heart ſhould not be afraid; and though Warre be raiſed againſt vs*, we will truſt in this, euen that thou wilt deliuer vs, and giue our Faith the Victorie. But becauſe thou haſt ſaid likewiſe by *Salomon*, that Warre muſt be enterpriſed with Counſell: Our humble Prayer and Supplication in Chriſt Ieſus, is, That it would pleaſe thee to grant vnto Him, who by thy appointment is choſen of our Gracious King to be his Admirall, to rule and gouerne this whole Fleet, aſſembled together in Ships prepared (as wee hope and truſt) to fight thy Battailes vpon the Waters, (or elſe-where by Land) againſt thine Enemies & ours, vniuſtly prouoking vs to fight; to Him wee ſay, and to all the reſt of the Captaines and Commanders of the Ships of Warre in this whole Fleet, now in this preſent Voyage, Wiſdome, Diſcretion, and Policie, carefully to fore-ſee, and diligently to preuent all the inconueniences that may hinder the Atchiuement of the (hoped) Victorie. To this end, O gracious God, giue grace to Him, and to all ſuch as are called by way of aſſiſtance for their experience to ayde and further the Common Cauſe, as well with ſound Policie, as with ſtrength of Armes, (for in the multitude of them that can giue Counſell is health,) giue grace wee ſay and pray, vnto them, O Lord, (if it be thy pleaſure to be ſo fauourable vnto our King and Countrie) that with true and perfect *Knowledge of Wiſdome* and *Underſtanding*, which increaſeth ſtrength, they may preuent all dangers; For thou doſt ſtrengthen *by Wiſedome*, and ſaueſt *by Underſtanding*, when and whom it pleaſeth thee; inſomuch as with one man guided by thy Spirit, thou preuaileſt againſt thouſands deſtituted thereof.

Giue vnto them all a conſtant Reſolution, grounded vpon firme Faith in thee, by which they may be emboldned when they encounter the Enemie, to ſay in the Spirit, *Wee truſt in God, Wee will not feare What Fleſh can doe vnto vs.* Cauſe the ſpirit of our Enemies to faile in the midſt of them; Deſtroy their Counſells; let them be for the ſpreading of Nettes in the midſt of the Sea, wherein they are emboldned through the multitude of men, and in the confidence of a fleſhly Arme, to fight againſt thy people, which call vpon thy Name: O Lord, for that they haue vndertaken a falſe quarrell, and doe encourage themſelues in a wicked purpoſe, Let them be a ſpoyle vnto vs, that all other Princes ſeeing how valiant thou art in Battailes, may cloath themſelues with a Robe of Aſtoniſhment and ſay; Verily, the Lord fighteth for his people, the Lord went forth with their Armies, and conducted them: hee is the Shield and ſtrength of their Deliuerance; No Counſell can ſtand againſt God; no Counſell nor Force of Armes may dare to oppoſe it ſelfe and preuaile, againſt them whom he is pleaſed to protect and defend by his Counſell; And the Nations ſeeing how thou haſt executed Vengeance vpon our Enemies with rebukes of thy Indignation, may confeſſe thee to be the only Lord God, *Mightie in Battailes,* and *Powerfull* in all *Wiſdome,* and ſo bee prouoked thereby the more ſeriouſly to giue to thee the Glory due to thy Name, which is a name of great feare and wonder ouer all the World. Furthermore, wee beſeech thee, be pleaſed in mercy to hearken vnto vs, praying in the Name of thy Sonne Chriſt, foraſmuch as thou art the Lord which ſitteſt vpon the Flouds, to moderate the Tempeſts of the Winde and weather, during their Voyage, as that neither our Shippes nor men ſuffer any annoyance by raging ſurges of the Waters, which otherwiſe in thy iudgement might ouerwhelme and deſtroy all. For, we confeſſe that our vnworthineſſe is great, and our ſinnes deſerue the furie of thine Anger. But remember, O Lord, that thy Name is called vpon of

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vs, and we are thy people, to whom thou haſt graciouſly made thy ſelfe knowne by many mercies and fauours, enriching vs, both Prince and People, with infinite bleſſings of Peace and Tranquilitie, aboue all Nations; For which we heartily thanke thee, deſiring thee, for thy Chriſts ſake, to increaſe thy Faith in vs daily more and more, and that wee may ſtill growe forward in true loue and thankfulneſſe towards thee, both Prince and People; So ſhall the *King reioyce in his ſtrength*, whom thou haſt made glad with *the Ioy* of *thy Countenance*; & we thy People his Subiects, for all thy fauourable kindneſſes, and for this Sea-Victorie, giue thee praiſe and glory, ſaying, the Lord is our Rocke and our Fortreſſe, in him doe we put our truſt. Grant vs theſe and all other thy good Bleſſings which thou knoweſt to be neceſſarie for vs and thy whole Church, euen for thy deare Sonne our Sauiour Ieſus Chriſts ſake. *Amen.*

A briefe Prayer for priuate Perſons in tempeſtious Weather.

ALmightie and moſt mercifull God, Eternall, ſtrong, and magnificent, at whoſe voyce the higheſt Mountaines, loweſt deepes, and all things vnder the Sunne doe tremble and quake: preſerue vs from thy inſupportable anger; pardon our ſinnes, let thy amiable countenance ſhine vpon vs, and alwayes be neere vnto vs; Grant that this grieuous and terrible Tempeſt may paſſe away without hurting of vs, or any of our Brethren; Keepe our bodyes, our Houſes, or any thing elſe that belongs vnto vs, from Lightning, Fire, or any other deſtruction. Holy Father, defend vs, from all euill, ſudden and vnprepared death; and for thy deare Sonne Chriſt Ieſus ſake, bring vs to thy eternall habitation of Eternall Bliſſe, where wee may ſing perpetually, amongſt the company of the Angells and Saints in Heauen, *Halelujah*, vnto the glory of thy holy Name, *Amen.*

A brieſe Prayer for our afflicted Brethren, Whereſoener.

MOſt gracious God, wee beſeech thee to looke vpon the aduerſitie of our poore Brethren; relieue their neceſſities, and rid them out of their miſeries, that they may the more quietly ſet their mindes vpon thee, (if in thy Wiſdome thou ſhalt ſee it expedient,) otherwiſe, giue them patience, with conſtant mindes, and willing hearts, thankfully to beare this thy Fatherly Viſitation without grudging, or repining againſt thee, humbly ſubmitting themſelues vnto thy diuine pleaſure, with full aſſurance, that in the end, thou wilt bring them vnto thy euerlaſting reſt, there to remaine with thee world without end. *Amen.*

A brieſe priuate Prayer, for preparation to the publike Faſts, Whether in Citie or Countrie.

O Iuſt and righteous God, who as thou art the God of Plentie, who filleſt with thy bleſſings euery liuing Creature, ſo thou art the God that commandeſt Abſtinence and Humilitie for ſinne: and ſeeing that by thy Iudgements vpon vs at this preſent, thou calleſt for our humiliation, repentance, and amendment of life: and this Day is thereupon ſet apart, and dedicated to humble our ſelues before thee by faſting from food: good Lord grant, that wee may now and euer faſt from ſinne alſo: and giue vs grace and abilitie to performe this dayes Faſt with all humilitie, deuotion, and ſuch repentant hearts, as may through Chriſt be acceptable in thy ſight.

Amen.

HALELVIAH

FINIS.